

THE FOLLIES OF THE WOMAN MOVEMENT.

A DISCOURSE BY REV. ROBERT LATER COLLIER. [The lecture that follows, delivered recently in Chicago, and printed in a recent number of the Christian Register of that city, presents the truths of the woman "emancipation" movement, as it is termed, in a sound and forcible manner. Every girl in the land should read this discourse, and learn wisdom therefrom. As for the wild-eyed, long-haired "reformers," it is possible that not even this trenchant argument can affect their self-complacency, but all manly men and womanly women will be delighted with it. Mr. Collier spoke as follows:—

The woman movement should be cause of surprise to no one. The great wonder is that it has made so little headway. The most difficult sphere and duty to which any human being is born is that of wife and mother. This is the original intent and ordering of nature, and every attempt to annul this intent and order is abnormal and chaotic. The highest place, the place of dignity and divinest power, of which we know anything in this world, is the place where wife and mother hold sway.

WOMAN TO DO THE FINER AND DIVINER THINGS.

Of woman life is born. Man is of woman. The life of the race is in the life of woman; in the keeping of woman. Christian times it has been freely accorded to woman to do the finer and diviner things—things that pertain to the spirit and character of the race, while man has accepted the instinct of his sex, and grovelled in the lower material things. Now, I say, we are not to be surprised, I mean say, that certain women seek to get rid of these terrible responsibilities, and take to themselves the ways and works of men. I cannot pass freely and of good heart, into a discussion without acknowledging that this movement is not of the feminine but of the masculine instinct. It is unfeminine in its ideas, in its methods, and in its votaries. Women who have the sense of their high calling of God; who are thankful to Heaven every day that they were women, and not men; who are the wives and mothers of men; whose inspiration and crown of rejoicing, have little affiliation with their ideas, the methods, the votaries of the movement. Those whom the universal consciousness of humanity deem the typical and ideal woman, the woman who is the secret of their celestial birth and prerogatives, and would not come down from the height of dignity, repose, and sacrifice, were by their sex they are uplifted, to take duties man has always consented to perform, and give up dignity, which man has never consented to do, and eternally debared from performing.

THE MASCULINE WOMAN UNFORTUNATE.

When the masculine bias dominates in woman, that woman chafes at her physical sex, and would prefer the platform to the nursery. I impugn no one's motives; I state facts. A woman so fortunate by birth, inherited temperament, and moral habit as to maintain in her nature the dominance of the feminine, needs a higher sphere—duty, influence in moulding the intellectual, moral, and social life of her family, her husband, her children—than could possibly open to her in Senate or on platform; and without these natural and normal surroundings of the family, she is necessarily in a circle of acquaintances where she can find avenues for the exercise of womanly virtues, and avenues impossible to the entrance of man.

TRUE TYPE OF WOMAN.

So I beg time and attention that I may, with the spirit and words of admiration and serious civility, assert that the truest woman the world ever—triest that they are needed, and that the type of woman is most lucidly before their eyes—are not responsible for the grossness and unreasonableness, the uncouth and impatient ideas and methods of what is known as the Woman Movement. Certainly they will not consent to be held responsible for the last, and what I deem immoral sentiments are called upon by lady lecturers to listen to on the matter of "Marriage and Divorce." These women lecturers pervade the land, and in Christ, and his apostles to sanction what is nothing less than free-loveism, and in Christian ethics and civil law would be termed licentiousness. I do not misrepresent. I am too deeply serious in this discussion to set up men of straw for the purpose of knocking them down. Nor do I mean to play the role of an alarmist. I have no intent to use frightful names to scare people away from a dreaded truth or needed reform. When divorce may come about for every incompatibility of disposition, I infer that the morality of the matter. If people may live together a year, and then separate, with the sanction of the law, why may they not live together in the sanctity of husband and wife for a week or day, and then separate with the sanction of the law, and God? In plain words, what is this scheme in its last analysis, stripped of its flimsy rhetoric, but free love and libertinism?

WIFE AND MOTHER FIRST.

If it is said that prostitution exists any how, I must say that I thank God that it is not with the sanction of the law or the purest men and women; and may I say that I thank God that I should be returned from this discussion to the fact that a true wife and mother is fulfilling the divinest, because most natural, functions of which any woman is capable. She may write a book, and speak with power from the platform; but, if she regard her position as a mother, and her work, as her utmost duty, she is either unfortunate in her temperament or basely low in her estimates.

WOMAN AS THE HIGHEST EXPRESSION OF GOD'S POWER AND INTELLIGENCE.

The order of creation gives us woman as the highest expression of God's power and intelligence. God made man, and man found himself incapable, and was man a cipher in himself, and had faculties, but none above the plane of reason, which doomed him to come to his conclusions by the slow process of logic. Then God made woman, when the first principle of mathematics was annulled—twice one are two—and the one and the one became one, as in chemistry. All the faculties of man are below the plane of logic, not below it. She has fancy, imagination, intuition. She knows without logic; she knows because she knows; and her intuition, after all, holds the lamp for the timid feet of reason.

WOMAN'S LOT IMPLIES PECULIAR SACRIFICES.

I concede, without debating the ground, that woman's lot implies more and more trying sacrifices than man's. But in this very element of sacrifice I find the highest and most potent pledge of woman's equality, nay, superiority, to man. Show me the greatest spirit of sacrifice, and I will show you the greatest spirit of life! Sacrifice is the most God-like texture of the universe.

When a woman puts her heart under the pain and aches of her infant, or endures these to bring it to life; when she watches and waits the coming of the prodigal child, and stands between his sin and the father's anger, she is entering into the sufferings of her Lord Christ, and doing just what God did and is daily doing. So I do not deny that woman's place is hard. I do not wonder that many are vexed, and chafe. I do wonder there are no more. I am sure it is more difficult to be a good wife than a true husband, and I know there are more true wives than husbands. Shame on the men! I will enter, with all my heart, the cry of indignation against all brutal men and husbands. Man knows little of the wrongs and griefs of woman; little of her broken nights and weary limbs, and how a brute who would not share these to the outside limits of his powers, and then he could do but little.

SACRIFICE CELESTIAL.

But I return to emphasize the higher truth—that sacrifice is celestial; that there is a halo about the crown of thorns; that redemption by blood; that peace is of struggle; that he who suffers most for others is most like the divinest men, most like Christ and God. Women who do not understand this, but ought to, who do not enter into their higher life, draw back their

souls and would descend to the plane of men; and my most serious protest against the plan of a race of women more like men, but just as unlikable as possible. The times demand not increasing similarity, but dissimilarity. The world is not starving for more politicians and orators, the race will not die out or degenerate for lack of blatant stump speakers and platform tergiversants and scolds but when the race of old-fashioned, sacrificing, devoted, contented wives and mothers are gone, God pity the world! It left to the present set of women reformers! It is a glory to the name and sex of woman that good wives have moulded men into good husbands, and good mothers make good children. The mother of Washington did not go to Congress or manœuvre an army, and should you ask her to-day, as she slumbers in her grave, what she did for the world, she would say, with a mother's greatest pride: "I gave the world my boy George. Yes, into his veins was poured a proud blood—it was his life of her life—and into his heart her noble conviction of truth and duty. She did a mother's full part when she wrapped her husband in the hallowing glory of her sex, and clothed the character of her child with her own charms of purity and integrity."

THE BALLOT OF A DELUSION AND SNARE.

And what have I to say of the ballot? This—that it is a delusion and a snare, a phantom and pretense, it is the remedy of quackery. It is advertised to cure all, and will cure nothing. I have no great objection to a woman depositing a piece of paper in a ballot-box on election day. This is a small matter, and I do not wish to go beneath this, and the infinite thing above this, which concerns me. The wicked and senseless thing of which this is born, and to which in turn it will give birth. The disparagement of woman's function by right of ballot. Not only education, but in generalities, and for ventilating all sorts of social nuisances, I would have women call conventions to save their sisters from the lusts and depravity of men. I call upon these reformers, men and women, to mount the platform, and to demand that the woman be treated as a citizen, and to plead for social purity and domestic felicity and fidelity. Give over this fiction and phantasm of the ballot, this unreal and get hold on some real, tangible need. I conclude by demanding for women the divinest rights of the home. Here let her mould the life committed by God to her keeping, and when it shall come out into the world from her ingenious hand and intuitive heart, let it be pure as crystal. Boys will not be brutes and girls will not be demones when the mothers shall be priestesses at the high altar of God. Then we shall cease to call for rights, and all seek to do duty.

SPECIAL NOTICES.

REDEMPTION OF CIVIL BONDS OF 1860.

STATE OF CALIFORNIA, TREASURY DEPARTMENT, SACRAMENTO, February 1, 1871. Whereas, There is on file in the State Treasury the sum of twenty-eight thousand (\$28,000) dollars which, under the provisions of an act of the Legislature of said State entitled, "An act to provide for the paying certain equitable claims against the State of California, and to contract a funded debt for that purpose," approved April 30, 1860, is set apart for the redemption of Civil Bonds of said State, issued under the provisions of said act, notice is hereby given that

SEALED PROPOSALS

for the surrender of said Bonds will be received at this Department for the amount above specified until the 10th DAY OF APRIL, 1871, at 11 o'clock A. M. No bid will be entertained at more than par value, and a responsible guarantee must accompany each proposal, which must be indorsed "Sealed Proposals for the surrender of Civil Bonds of 1860."

Said bonds will be redeemed and interest paid in gold and silver coin of the United States, and must be surrendered within ten days after the acceptance of the proposal for their redemption.

A. F. CORONEL, State Treasurer.

214eod t 410

REDEMPTION OF STATE BONDS.

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Whereas, there is on file in the State Treasury the sum of two hundred and fifty thousand (\$250,000) dollars, which, under the provisions of an act of the Legislature of said State, entitled "An act to provide for paying certain equitable claims against the State of California, and to contract a funded debt for that purpose," approved April 28, 1867; and also under the provisions of an act amendatory of said act, approved April 27, 1869, is set apart for the redemption of Civil Bonds of said State, issued under the provisions of said act mentioned act, notice is hereby given that

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OFFICE FIRE COMMISSIONERS, S. E. CORNER FIFTH AND CHESTNUT.

PHILADELPHIA, March 15, 1870.

THE VOLUNTEER FIRE DEPARTMENT

has been retired from service and the

PHILADELPHIA FIRE DEPARTMENT

placed in operation at

6 O'CLOCK THIS EVENING.

The Board respectfully asks the co-operation of the public to assist them in their endeavors to make the Department a success.

The Board would return their sincere thanks to the Volunteer Department for their assistance and uniform good conduct while they were engaged in organizing.

JACOB LAUDENSLAGER, President.

Attest—JOHN R. CANTLIN, 816

OFFICE OF THE LOGAN IRON AND STEEL COMPANY.

PHILADELPHIA, March 13, 1871.

The annual meeting of the Stockholders of this company will be held at the office, No. 218 SOUTH THIRD STREET, on TUESDAY, March 23, at 12 o'clock M., when an election will be held for Five Directors, and such other business transacted as may then be presented.

By order, CHARLES WESTON, JR., Secretary.

OFFICE OF THE NATIONAL RAILWAY COMPANY, No. 218 S. FOURTH STREET.

PHILADELPHIA, March 8, 1871.

An instalment of Five Dollars per share on the subscriptions to the preferred stock of the National Railway Company will be due and payable at the office of the Company, No. 218 S. FOURTH STREET, Philadelphia, on or before the 9th of March, 1871.

By order of the Board of Directors, JACOB HEGEL, Treasurer.

NOTICE—CAMDEN AND PHILADELPHIA STEAMBOAT FERRY COMPANY.

An election for Directors will be held at the office of the Company, foot of FEDERAL STREET, CAMDEN, on FRIDAY, the 31st of March inst., between the hours of 12 and 2 o'clock P. M.

W. H. GATZMER, Secretary, 3 Tuitt

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and God knows the American people have enough of them already. Women may lift up the whole world to their plane of life by the most womanly of ways, of which the dear Schiller so grandly speaks:—"With soft, passively powers, woman wields the sceptre of the life which she chameeth; she fills the discord which roars and glows, teaches the fierce powers which hate each other, like friends to embrace in the bonds of love, and draws to herself, devoted, and carefully lying assuher. Honor to women! They twine and weave the roses of Heaven into the life of man. It is they that invite us in the fascinating bonds of love; and, concealed in the modest veil of the Graces, they conceal carefully the external fire of delicate feeling with holy hands."

BILL OF RIGHTS FOR WOMEN.

And, finally, I file a bill of rights for women. The first is the right to education; the freest and fullest, and a popular sentiment concerning it, that shall condemn, as a barbarism, every college and university that dares to close its doors against the woman. Not only education, but in generalities, and for ventilating all sorts of social nuisances, I would have women call conventions to save their sisters from the lusts and depravity of men. I call upon these reformers, men and women, to mount the platform, and to demand that the woman be treated as a citizen, and to plead for social purity and domestic felicity and fidelity. Give over this fiction and phantasm of the ballot, this unreal and get hold on some real, tangible need. I conclude by demanding for women the divinest rights of the home. Here let her mould the life committed by God to her keeping, and when it shall come out into the world from her ingenious hand and intuitive heart, let it be pure as crystal. Boys will not be brutes and girls will not be demones when the mothers shall be priestesses at the high altar of God. Then we shall cease to call for rights, and all seek to do duty.

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The next academic year begins on September 28, 1871. The first examination for admission to Harvard College will begin June 30, at 8 A. M. The second examination for admission to the Scientific and Mining Schools, will begin September 28. The requisites for admission to the College have been changed this year. There is now a mathematical alternative for a portion of the classics. A circular describing the new requisites and recent examination papers will be mailed on application.

UNIVERSITY LECTURES.—Thirty-three courses in 1870-71, of which twenty begin in the week February 12-19. These lectures are intended for graduates of colleges, teachers, and other competent adults (men or women). A circular describing them will be mailed on application.

THE LAW SCHOOL has been reorganized this year. It has seven instructors, and a library of 16,000 volumes. A circular explains the new course of study, the requisites for the degree, and the cost of attending the school. The second half of the year begins February 12.

For catalogues, circulars, or information, address: EDGER HILL SCHOOL, 968 M. Secretary.

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THE TONAWANDA will sail for Savannah on Saturday, March 25, at 8 A. M.